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## REMARKS ON THE POETIC FRAGMENTS

(*JQR.*, IV, 53 ff.)

IN the new, fourth series of his Poetic Fragments from the Genizah, I. Davidson brings to light a number of very important and valuable poems for which he deserves thanks and recognition. These the serious scholar will never find in the eulogies of superficial readers, but in the vivid interest in his publications manifested by fellow scholars working in the same field, who, through their contributions, assist and help him in his endeavour to present the new texts to scientific investigation in a form as correct as possible. It is this consideration that induces me to write down the following remarks which partly are of a textual nature, partly concern the interpretation of difficult passages, and partly aim to establish the connexion, especially in the first poem, which is attributed to Elḥanan b. Shemaryah (pp. 53-60). On this poem I wish to remark the following<sup>1</sup>:

l. 4 read קָנָה (Prov. 16. 16), and נָצַר for נָעַר (comp. Prov. 3. 21), both as infinitives.

ll. 12-13 read . . . רָמִים . . . מְעַבֵּר; for the explanation comp. b. 'Erubin 55 a: לא בשמים היא לא תמצא בנסי רוח ולא מעבר לים. היא לא תמצא לא בסחרנים ולא בתנרים.

ll. 15-16, comp. b. 'Aboda zarah 19 a: כתיב בראש מרומים. וכתיב עלי דרך בתחילה בראש מרומים ולבסוף עלי דרך. The connexion with the preceding is clear: Blessed is he who devotes himself to the Torah (ll. 1 ff.), and thus endeavours to escape the punishment which is reserved for those who turn away from the holy tradition, i.e. the Torah (ll. 8-9), because she requires great assiduity and painstaking effort, and hence does not reveal herself to those who are addicted to commerce, behave haughtily, and

<sup>1</sup> These remarks were placed in the hands of the Editors before the appearance of the notes of Dr. Poznański in *JQR.*, N. S., IV, 481-3.

seek only their own advantage (ll. 10-14), but loudly calls those who call her and endeavour to explore her (ll. 15 ff.). — The poet starts to speak of the law-abiding in the singular, which is conditioned by the verse from Prov. 3. 13 placed at the head of the poem, but from l. 17 on he employs the plural, the departure being made possible through the words **במשכימים שבת מאחרים** (l. 16; comp. Ps. 127. 2).

l. 18, comp. Isa. 45. 3.

ll. 19-20, comp. b. Baba batra 8a: **אלו . . . רגליך** והם חכמים שמכרתין רגליהם מעיר לעיר וממדינה למדינה ללמוד תורה ישא מדברותיך לישא וליתן בדיבורותיו של מקום.

ll. 21-2, comp. b. 'Erubin 21b: **שחורות . . . קוצותיו תלתלים**. כעורב . . . במי שמשחיר פניו עליהן כעורב.

ll. 23-4, comp. Yalkut on Ecclesiastes 12. 11: **אימתי הן נטעים**; במסמרות ביון שבעל תורה נכנס ללמוד והם מתאספים לשמעו; comp. Kohelet rabba *ad loc.*

ll. 25-6, **פארות = פארים = פורים**, branches, offspring; for **שְׁהוּרֵי הַמְּוֹרִים** I would like to read **שְׁהוּרֵי הַמְּוֹרִים**.

l. 29, **זורי** is connected—by a clever allusion to Ps. 85. 4—with the preceding: that they escape the snares which the misguided malefactors have spread out (see Prov. 1. 17). Accordingly also here the connexion is clear. The misguided malefactors are perhaps the Karaites; comp. the following note.

l. 34, comp. p. Peah 2. 6: **אכתוב לכם רובי תורתי וכי רובה** של תורה נכתבה אלא מרובים הן הדברים הנדרשים מן הכתב מן הדברים הנדרשים מן הפה. The poet accordingly inveighs against those who oppose the deduction of rules and maxims from the written Law by means of hermeneutic principles, hence against the Karaites.

l. 35, **וסורים** perhaps simply: they brood, write, and deviate from the right path.

ll. 37-8, read **לְמִדּוֹ** for **לְמִדּוֹ**, and **סִיגִי** for **סִיגִי**. The meaning is as follows: The rebellious children deny what they have learned from their parents; the created (the children) tear down the fence which the creators (the parents) have erected.

ll. 39-40: They are strengthened in their godless behaviour

by the circumstance that they succeed in everything, that the earth belongs to them (according to Job 15. 19), that their fields are free from thorns, and their wine, oil, and perfume remain without dregs or lees, while the noble are exposed to all manner of trouble and danger (ll. 41 ff.). But despite their adversities the latter are not shaken in their pious belief and holy deeds (ll. 45 ff.). Thus also here the connexion is quite clear.

l. 43, comp. *היו בורכין כל אחד בספרו ושורפין אותו* in the narratives of the ten martyrs (e. g. in *מדרש שה"ש*, ed. Grünhut, Jerusalem, 1899, p. 3 b); Ps. 37. 20.

l. 44 read *מְהָרִים* for *מִהָרִים*; the explanation is to be found in Ps. 44. 19 and 21.

l. 46, comp. *סעו המה למנוחות* in the well-known *Seliḥa אנשי אברו אמונה אברו*. That *לְנַצְרִים* is written in the manuscript without ו (after צ) is sufficient proof that the word is to be vocalized *לְנַצְרִים*, as plural of *נֶצֶר*, sprout, here: children, offspring; to be explained in accordance with Ps. 17. 14.

ll. 47–50 seem to depict the welfare of the children who enjoy the merits of their parents. For them the poem is designed: by pointing out their strong, upright, pious, and law-abiding parents, whose merits are of avail to them, these young people should be spurred on to love the Torah and tradition, to lead a pious life and exercise noble deeds.

ll. 51–2 resume the thought of l. 46, and the following lines emphasize the fact that the blessings enjoyed by the children correspond to the merits of their pious parents.

l. 52, *להם* is to be deleted, since the lines consist of six words each (two parts of three words each). An exception constitutes l. 1 a only, because a verse from the Bible is quoted *verbatim*.

With regard to the fragment of a *divan* by Solomon Ibn Gabirol on pp. 60–77 (such a fragment forms also Israel Levi's manuscript which is mentioned by me in *MGWJ.*, LV, 83), I wish to add the following:

No. 122 (p. 65), l. 1: I cannot agree with Davidson's interpretation, and think therefore that—since *כאב* is written without ו after א—we should read *כְּאֵב צָרִיָּה* and consider it a reversed



for על.—ll. 5-6 the comma is out of place; read תַּוִּיל for תַּוִּיל.—ll. 7-8, כְּדִירִיָּה, which is there only to fill up space and has no bearing on the sense of the verse, is problematical; perhaps it should be מַהֲרָה; פְּרִירָה is wrong and should be תְּנוּמָה; ותִּשְׁכַּב is a miswriting of ותִּשְׁכַּח, while the lacuna is to be filled up with חֲבִלָּה; the result being:

לֹא יֵשׁ רְצוֹן אֶל וְתִלְכֹּד מַהֲרָה בְּמוֹ חֲבִלִי תְּנוּמָה וְתִשְׁכַּח אֶת חֲבִלָּהּ

The verse does not refer to the sun (note 20), but to the eye; חֲבִלִי and חֲבִלָּה is a play on words.—ll. 9-10, יִרְדִּיָּה is impossible, for it would be against the metre, since the first word of the following line—in my estimation והוּא—still belongs to the first hemistich. נָטַע יְמִינְךָ is no doubt נָטַע יְמִינְךָ (according to the other reading נָטַע יְמִינְךָ); אֲרִי is correct as imp. fem. (referring to נַפְשִׁי) of אֲרָה (Cant. 5. 1). I read accordingly:

מִהֲתִכְּךָ נַפְשִׁי עָלַי פְּרִיר יִרְדֶּךָ וְהוּא נָטַע יְמִינְךָ אֲרִי מִנְּךָ שְׁתִּילָהּ

i. e. 'Why weepest thou, my soul, at the separation of thy friend? Thy right hand has planted the plant, therefore pluck the fruit of its (thy right hand's) shoots' (=thou thyself hast brought the grief upon thee; thou shouldst not have devoted thyself so much to thy friend!).—l. 11, נִוּם (sleep) is correct; as to the metaphor comp. *Diwān des Jeh. ha-Levi*, vol. I, Notes, p. 205 (to no. 87, ll. 21-2).

In the second fragment, which forms a remnant of the poem whose opening verse is cited by Moses Ibn Ezra (Davidson, p. 78, n. 10), l. 1, חַמְדוֹךְ=envy; comp. *op. cit.*, vol. I, Notes, p. 332.—l. 4 we cannot read שְׂמַחָה, as borne out by שְׂנֵתָם in the following line, but it also seems venturesome to construe וְהָאָרֶץ in the sense of וְבִנֵּי הָאָרֶץ. I suggest a miswriting of וְהוֹרִידֶךָ.—l. 11, בּוֹה, sc. בָּלֶשֶׁן (=וְאֵת זֶה), sc. לִבָּב.—l. 12 read אוֹ בֵּר for אוֹבֵר, and delete note 36.

As to the poems of Joseph Ibn Zaddik (pp. 82-91), Davidson should have considered that the superscription of the second poem precludes the assumption that also the first belongs to Ibn Zaddik. In reality the latter is the work of Judah ha-Levi, and is printed in my *Diwān*, vol. II, p. 29, no. 26. However,

the publication of a text containing new readings is very welcome. — In the second poem, l. 1, read לְהִלֵּל. — The question whether the third poem is to be ascribed to Joseph Ibn Zaddik or Abraham Ibn Ezra must remain undecided. To l. 19 comp. my conclusions in the *Dīwān*, vol. I, Notes, p. 29.

Finally, a few remarks to the poem of Joseph b. Shesheth (pp. 91–5): l. 6 is to be completed by צְמוּדִים, and l. 8 by פְּחָדִים (Job 15. 21). — l. 13, הִנֵּי is an affirmation (comp. my *Dīwān*, I, Notes, p. 198), hence delete the interrogative sign. — l. 17, read נִמְרָר for מְרָר. — l. 24, מְשֻׁנָּאִים for הִשְׁנָאִים.

H. BRODY.

Prag.